THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. VI.] JUNE, 1806. [NO. 12.

Attempts to Christianize the Indians in New-England, &c.

(Continued from p. 333.

CHAPTER II.

NUMBER XIV.

Rev. John Eliot's Life and Character as a Minister to a particular Church and Congregation, abridged from Dr. Cotton Mather—His Death, and some Circumstances preceding, and attending it.

WHEN we entered upon this historical essay, it was proposed to include in the work an epitome of the life and character of the most distinguished missionaries, as far as documents could be obtained. Something of this kind has been attempted with regard to several who were Mr. Eliot's cotemporaries, some of whom finished their course, before he did his.

We have, in former Numbers, considered Mr. Eliot as an *Evangelist*—in the last Number as a *Christian*; and propose, in this, to consider him as a *Minister*, connected with a particular church and congregation.

The grace of God which we have seen so illustriously endowing and adorning Mr. Eliot, not only qualified him for, but disposed him to the employment in which he spent about sixty years of his life, which was *the service of the Lord Jesus Christ in the ministry of the gospel.*

Before he entered upon the pastoral office he was very careful to examine, whether he possessed those important qualifications, which the gospel requires in those who propose to undertake this great and arduous calling. He also weighed well in his mind the difficulties and trials, with which it might rationally be thought it would be attended.

It is believed he undertook the work of the ministry with as right views, and as good ends in it, as any man in our days was actuated with. He looked upon the superintendence of a church as a thing no less *dangerous* than *important*; and attended with

so many difficulties, temptations and humbling circumstances, as that nothing but a call from the Son of God could have encouraged him to have entered upon the charge. He saw, that *flesh* and *blood* would find it no very pleasant thing to be obliged to the oversight of a number, that by a solemn covenant should be enlisted among the volunteers of the Lord Jesus Christ—That it was no easy thing to feed the souls of such a people, and of the children and neighbors, which were to be brought into the same sheepfold with them; to bear their manners with all patience; not being, by any of their infirmities, discouraged from teaching them, and from watching and praying over them; —to value them highly as the *flock which God has purchased with his own blood*, notwithstanding all their miscarriages; and in all, to examine the *rule* of *scripture* for the warrant of whatever shall be done; and to remember the *day of judgment* in which an account must be given of all that has been done; having, in the mean time, no expectation of the riches and grandeurs which accompany a worldly domination. It was also his opinion, "That, (as the great Owen expresses it) "notwithstanding all the countenance that is given to any church, by the public magistracy; yet, while we are in this world, those who will faithfully discharge their duty, as ministers of the gospel, shall have need to be prepared for suffering;" and it was in a sense of these things that he gave himself up to the sacred ministry. A stranger to *regeneration* can be but poorly qualified for such a ministry.* God may indeed prosper the services of such a man for the advantage of his church: But the unsanctified minister, how gifted, how able soever he may be, must have it still said to him, "One thing thou lackest"—a renewed heart, a supreme love to God and Jesus, and an ardent affection to the souls purchased by his blood. With these highly important qualifications, no doubt Mr. Eliot was richly endowed.—However, every pious man is not fit to be a public teacher. God furnished him with a good measure of learning, which made him capable to divide the word aright. He was well acquainted with the learned languages, and had a good insight into the liberal arts in general: But above all, he had a most eminent skill in theology —He was one mighty in the word, which enabled him to convince gainsayers; and on many occasions, to show himself a "workman, that needed not to be ashamed."

To close this article in the *precise* words with which Dr. Mather closed it: Though we have had greater scholars than he; yet he has often made me think of Mr. Samuel Ward's observation, viz. "I have observed "and found, that divers great "clerks have had but little fruit "of their ministry; but hardly "any truly zealous men of God, "(though of lesser gifts) but "have had much comfort of their "labors in their own, and bor- "dering parishes; being in this

* See Mr. David Fordyce's Art of Preaching, page 100, in which this point is discussed in a serious and judicious manner.

" likened by *Gregory* to the iron " on the Smith's anvil, sparkling " round about."

Mr. Eliot was exemplary in governing as well as instructing his children.

The apostle Paul, reciting and requiring qualifications of a gospel minister, gives order, that he be one " that ruleth well his own house, having his children in subjection with all gravity." Mr. Eliot was very strict in the education of his children ; and very careful to prevent, or remedy any error in their hearts and lives. No exorbitances, or extravagances could ever find a room under his roof ; nor was his house any other than a school of piety. In the government of his family he avoided the extremes of great rigor, and over much lenity. He was ever careful to maintain family religion in its various branches, which tended to render family government more easy. His family was a little Bethel, for the worship of God constantly and exactly kept up in it : And to the daily prayers of the family, his manner was to prefix the *reading of the scriptures ;** which being done, it was his manner to make his young people to choose a certain passage in the chapter, and give him some observation of their own upon it. By this method he did mightily sharpen and improve, as well as try their understandings, and endeavor to make them wise unto salvation. Whatever decay there might be of family religion in the land, those who knew Mr. Eliot would be confident of this, that after the example of the

* " Reading the Scriptures is a part of religious worship to be performed in families. This is a piece of practical religion, which every head of a family should conscientiously maintain ; and would be found a useful mean to instil and promote the fear of God in our children and all under our care. The strict charge God gave the Jews, with respect to the law remains upon record for our instruction ; (Deut. vi. 6, 7, 8, 9.) " These words, which I command thee this day, shall be in thine heart ; and thou shalt teach them diligently unto thy children ; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c.

" Now no man can imagine, that we Christians should be under less obligation to keep up the honor of God in our families, than the Jews were : This supposition would militate against the express injunction of the apostle, " To bring up our children in the fear of God and nurture and admonition of the Lord ;" and would be contrary to the New Testament examples ; and the practice of the best Christians in all ages."

" Wherefore it cannot be sufficiently bewailed, that reading the scriptures and praying in families, which are parts of religious worship so useful and necessary to the preserving of the knowledge and fear of God among us, should be so much neglected." London ministers on reading the scriptures, Sermon I. p. 14, &c.

However, " Low as our religious character is fallen in these degenerate days, I have reason to hope, that acts of domestic worship are yet performed by multitudes of Christians of various denominations : yet I cannot but fear, that the scriptures are not so *constantly* read at such seasons, as they *formerly* were ; an omission which must be to the great detriment both of children and servants. One would think, that those, who believe the divine authority of scripture, and its infinite importance, should be easily prevailed upon to restore this useful exercise, at least for one part of the day." Dr. Doddridge's Fam. Expos. vol. ii. Pref. p. 5.

father of the faithful, he would "command his children, and his household after him, that they should keep the way of the Lord."

As a *preacher* he made it his care to give to every one his meat in due season. The food which he administered was salutary and nourishing. His sermons did not consist of vain and empty speculations, but of the solid and important truths of the gospel. In his discourses he studiously renounced such doctrines as detract from the grace of God in the salvation of man, or tend to undermine, or lead men to set aside and reject any of the peculiar doctrines of the Christian scheme; and statedly preached the contrary sentiments.

His way of preaching was very plain, so as to be intelligible to children; at the same time, being fraught with many important sentiments, it was grateful to the more knowing among his hearers. His way of preaching was very powerful. His delivery was always very graceful and agreeable—but when he was to use reproofs and warnings against any sin, his voice would rise into a warmth, which had in it very much of energy, as well as decency. He would sound the trumpet of God against all *vice* with a most penetrating liveliness. And it was observed, that there was usually a special fervor in the rebukes which he bestowed upon a carnal frame of life in professors of religion: And when he was to brand the earthly mindedness of *church members*, and the allowance and indulgence, which some of them too often gave themselves in sensual delights, here he was a Boanerges, a son of thunder.

It was another property of his preaching, that there was evermore much of *Christ* in it: And with Paul he could say, "I determined to know nothing but Jesus Christ;" having that blessed name in his discourses, with a frequency like that with which *Paul* mentions it in his *epistles*. The Lord Jesus Christ was the loadstone, which gave a touch to all the sermons of this Christian minister—a glorious, precious, amiable Christ was the point of heaven, towards which they still verged. From hence it was, that he would give that advice to young preachers; "Pray, let there be much of Christ in your Ministry." And when he had heard a sermon, which had any special relish of a blessed Jesus in it, he would say upon the occasion, "Oh, blessed be God, that we have Christ so much, and so well preached in poor New-England."

Moreover, he was pleased with no preaching, where it evidently appeared, that there had been a gross defect in studying the discourse. And he would very much commend a sermon which he could perceive had required some good proportion of thinking and reading in the author of it. He once thus expressed himself to a preacher, then just come home from the assembly with him; "Brother, there was oil required for the service of the sanctuary; but it must be beaten oil; I praise God, that I saw your oil so well beaten to-day; the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved, and that there may a

clear light be thereby given in the house of God."

And yet he likewise looked for something in a sermon beside and beyond the mere study of man; he was for having the Spirit of God breathing in it, and with it; and he was for speaking those things, from those impressions, and with those affections, which might compel the hearer to say, "The Spirit of God was here."

Mr. Eliot had a deep sense of the solemn charge given him by the inspired apostle, in the name of his divine master, "To take heed to *all the flock* over which the Holy Ghost had made him an overseer—to feed Christ's *lambs* as well as his *sheep*." He always had a mighty concern upon his mind for *little children*; and took unwearied pains that Christ might be formed in them.

One thing of which he was very desirous for poor children was that they might be brought under the bond of the covenant. He very openly and earnestly maintained the cause of infant baptism against a certain denomination risen since the reformation, who deny and strenuously oppose it. He carefully studied the controversy, and found satisfactory arguments in the sacred writings, that the infants of believers are fit subjects to have upon them a mark of dedication to the Lord.

In his time a book was bro't among the people written by one who was esteemed a pious man; but it was in opposition to infant baptism; by it some became disposed to, or confirmed in a prejudice against Pædobaptism; and it was not long before Mr. Eliot published an answer to it; in which he candidly speaks of the author as a *godly*, though erring brother. He strenuously pleaded the cause of those, who could not speak for themselves. While he opposed errors in religion, and contended earnestly for those doctrines and rites, which he esteemed to be founded on the gospel; yet no man could entertain persons of a different persuasions from himself with more candor and kindness than he, when he saw, to his satisfaction, the fear of God prevalent in their hearts and lives. He could uphold intimate correspondence with such men, who, though differing from him in some points not essential to salvation, yet held the head, and were confirmed to the divine Saviour in their temper and conduct.—But having once baptized the children of professors, he did not, as too many have done, think that he had now done with them: No; another thing, in which he was very laborious was the catechising of them. He kept up the great ordinance of catechising both publicly and privately, and spent in it a great deal of time. He thought himself under a particular obligation to be an instructor of the young. Nor was he ashamed any more than some of the worthiest men among the ancients were, to be called a *catechist*. He would observe upon John xxi. 15. That the care of the Lambs is one third part of the charge over the church of God. And giving the right hand of fellowship to a young minister at his ordination, he addressed him in a hearty, fervent and zealous manner, in these amongst other weighty sentences: "Brother, art thou a lover of the Lord

Jesus Christ? Then, I pray, feed his Lambs" It would be almost incredible should it be related, what pains he took to instil the truths of the gospel into the minds of the young people of his congregation; and what prudence he used in suiting his catechisms to the age, and different abilities of the children and youth of his charge. This must be observed, that though there was a very great number of catechisms extant, yet Mr. Eliot took upon himself the labor of adding to their number, by composing some further catechisms, which were more particularly designed as an antidote for his own people against the contagion of such errors, as might threaten any peculiar danger to them. And the *effect* and *success* of this *catechising* bore proportion to the indefatigable industry with which he pursued it. It is a well principled people, that he has left behind him. They are well instructed in the truths of Christianity, and able to defend them against the subtle attacks of seducers.

There was a third instance of his regard to the welfare of the children under his charge, and that was his perpetual resolution and activity to support a good school in the town where he resided. He would always have a *grammar school* in the place, whatever it cost him; and he importuned all other places to have the like. In a synod of the churches, which met at Boston, to consider how the miscarriages among the people might be prevented, he being called to lead in prayer, did with great fervor utter expressions to this purport;—"Lord, for schools every where among us! That our schools may flourish! That every member of this assembly may go home, and procure a good school to be encouraged in the town where he lives: That before we die we may be so happy as to see a good school encouraged in every plantation of the country." God so blessed his endeavors that Roxbury could not live quietly without a *free school* in the town:* And the issue of it has

* It were to be wished, that all in *public stations* in the church, and all other men, especially those of *special influence* in civil and ecclesiastical stations through the states, would unite in using their earnest endeavors that *good schools* may be set up, and supported every where. I need not say of what importance this is to the people in a moral and political view. In this age and country there is no excuse for neglects of this kind. The legislators in the state of Connecticut have discovered a patriotic spirit by making such large provision for a permanent fund for the support of schools: an example worthy of imitation. It is common for too many people in one place and another, where no special provision is made by private persons, or public bodies, for the support of schools, to grudge the expense, which will be incurred by keeping up those that are *good*, which generally are, and always ought to be attended with larger pecuniary expense than those that are poor, or indifferent: But this is an ill-judged and unhappy parsimony. The following anecdote is worthy of notice: Aristippus, a Cyrenian philosopher, (said to have been cotemporary with Socrates) having counselled a father to see for a *good* tutor for his son, he was asked, what would that amount to? He answered, an hundred crowns; the covetous father replied, that such a sum might buy him a slave: Well, said Aristippus, bestow your money so, and you shall have two slaves; the one your ill-bred son, and the other he whom you buy for your money."

Bp. Burnet on Education, p. 25.

been, that Roxbury has afforded more scholars, first for the college, and then for the public, than any other town of its bigness, or it may be, of twice its bigness, in all New-England.

Mr. Eliot, in addition to former proofs, clearly evinced his regard for literature by leaving a fair part of his own estate for maintaining the school in Roxbury.

(To be continued.)

The State of Separate Souls.

WHERE and in what condition are the souls of mankind, during the time which passes between the death of their bodies and the general resurrection?

A true and certain answer to this inquiry, can be obtained from no other source than divine revelation. The souls of the dead are unseen by us. If they still exist, if they retain the powers of thought and reflection, and a capacity for love or hatred, pleasure or pain, they are unseen by us, and in an invisible state. Therefore, so far as the word of God affords any light in this case; so far may we obtain a true answer to the proposed inquiry, and no farther.

I therefore proceed to observe,

1. It is plainly held forth in the scriptures that the souls of men are happy or miserable after the death of their bodies, and whilst their bodies lie in the grave.

In the parable of the rich man, and of the poor beggar Lazarus, Christ said, "The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Luke xvi. 22—24. And to the thief on the cross, who presented his dying prayer to the suffering Saviour, Christ said, "To day shalt thou be with me in paradise." To the Corinthians the apostle Paul said, "We are always confident, knowing, that whilst we are at home in the body we are absent from the Lord.—We are confident, and willing rather to be absent from the body, and to be present with the Lord." And to the Philippians he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

2. The scriptures plainly hold forth, that there will be no passing, after death, out of a state of misery into a state of happiness, nor falling from a state of happiness into a state of misery; but that the souls which are happy after the death of the body, will be happy for ever, and such as are miserable in their separate state will be miserable for ever.

To the rich man's request, that Lazarus might be sent to cool his tongue, "Abraham said, son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And, besides all this, between us and you there is a great gulf

fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Men are to be judged and rewarded at the last day according to their works, not the works which they performed after death, in their separate, unembodied state, but according to the deeds which they performed whilst here in the body. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

The doctrine of a purgatory, or a disciplinary punishment of souls after the death of the body, to purge and purify them and make them meet for heaven, is totally unfounded and antiscriptural. But the scriptures plainly import, that the souls of the faithful go into a state of happiness in company and fellowship with Christ, whilst their bodies sleep in the dust; and that the souls of the wicked, upon leaving their bodies, enter a state of misery; and that there will never be an exchange of the one state for the other.—Nevertheless,

3. The scriptures plainly hold forth, that the state of both the one and the other will be greatly altered at the day of judgment, and very different, thenceforward for ever, from what it was before.

When Christ appears the second time, it will be to the salvation of them that look for him. Heb. ix. 28. Before that time, their salvation is not complete. Their souls indeed are with Christ in a state of glory and happiness; but their bodies return to the dust, and are in a state of lifeless insensibility under the power of death. But at Christ's second coming, their bodies will be raised and fashioned like to his glorious body. They will be raised in incorruption and glory, and put on immortality. To these incorruptible, glorious, spiritual and immortal bodies their souls will be united. Then will they stand before the judgment-seat of Christ, to be judged and rewarded according to their works.—Then will God render to every man according to his deeds—to them who, by patient continuance in well-doing whilst on the earth, sought for glory, and honor, and immortality, eternal life. Then will Christ, the supreme Judge, say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And the righteous will then, in their whole persons, in consequence of this blessed sentence, enter into life eternal. So the scriptures represent the matter. Romans ii. 6—10. and Matt. xxv. 31—46.

Hence, Christians are said to be "kept by the power of God through faith unto salvation, *ready to be revealed in the last time.*" And the consummate glory and happiness of the heavenly state, which they are finally to enjoy, is called "the grace that is to be brought unto them *at the revelation of Jesus Christ.*" 1 Pet. i. 5, 13.—Thus although the souls of the faithful do, immediately after death, enter a state of happiness with Christ in the heavenly paradise, and will never fall from it into a state of misery; yet they do not in their

whole persons enter upon the full enjoyment of their glorious heavenly inheritance, as joint-heirs with Christ, till the final sentence is passed at the day of judgment. And in regard to the wicked, the scriptures plainly hold forth, that although their souls are in misery and torment, immediately upon leaving their bodies and will never exchange the state of misery for that of happiness; yet it is at the day of judgment that Christ will reward them according to their works, when he will come in the glory of his Father, with his angels. It is then that God will render unto them indignation and wrath, tribulation and anguish. It is then that the supreme Judge will pass the awful sentence upon them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and that they shall go away into everlasting punishment. That is the time when they shall be cast into the lake of fire, which is the second death—into hell fire, where their worm dieth not, and the fire is not quenched.

A furnace of fire—everlasting fire—hell fire—a lake of fire—and the lake which burneth with fire and brimstone, are terms used in the New Testament to signify and express the future state and punishment of the wicked. Into this furnace or lake of fire they will be cast—into this everlasting punishment they will go away, not before, but, in consequence of their public sentence and condemnation at the day of judgment, according to the scripture representations of the case.

Antecedent to this, their condition is considerably different, though their souls are in torment; even as the fallen angels or devils are not now in the same state of punishment which they will be in after the judgment of the great day. For the apostle Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."—This account naturally suggests the idea, that the fallen angels are at present in a state resembling criminals reserved in chains, in darkness, horror and despair, unto the time, when they are to have their public trial and condemnation, in order to be punished according to the demerit of their crimes. Hence some of them said to Christ, "What have we to do with thee, Jesus, thou Son of God? art thou come hither *to torment us before the time.*"

So likewise the souls of the wicked, after the death of their bodies, are in a state somewhat resembling that of criminals, who have been apprehended and cast into prison, and fast bound in a dungeon, there to be reserved to the day appointed for their public trial, when they will be condemned and executed.

But if this be the case, how are we to understand what is said of the rich man, that "in hell he lifted up his eyes being in torments?"—From the parable in which these words stand, it is evident, that the words have a figurative or metaphorical meaning, and are not to be understood in the strict, literal sense. For his body was then dead and buried. His soul only was then in torment. His eyes,

and his tongue, and all the members of his body, were then in the grave, in a state of perfect insensibility. Therefore, when it is said, "In hell he lifted up his eyes, being in torments," the meaning cannot be, that he lifted up his bodily eyes in the lake of fire. And when he is represented as saying, "Father Abraham, have mercy on me; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame;" the meaning cannot be, that his tongue, with which he used to speak, was then tormented in the flame of a material fire. But the whole account is manifestly a figurative representation of the condition of the soul in its separate state, in the invisible world; and the general meaning of the aforementioned expressions is to this effect, that the rich man died and was buried; and his soul in the invisible state, on a sudden, to its dreadful surprise, found itself in the keenest anguish and torment, which may be aptly represented to our apprehension, by a man's lifting up his eyes, with sudden and unexpected surprise, in the midst of a dreadful, flaming fire; and that to increase his torment, he had a view of the safe and happy state of Lazarus, and would have been glad to have received the smallest alleviation of his torment, even from the hand of him whom he formerly despised, though it were no more than might be represented by a man's dipping the tip of his finger in water and touching the tongue of one who is tormented in a flame; and yet could not obtain even so small an alleviation to his distressed soul.

But still it may be inquired, What is that hell in which the rich man's soul found itself in torments? I answer, The Greek word, Ἅδης here translated hell, signifies, in general, the unseen world, *the invisible state*, into which the spirits or souls of men go, when they are separted from the body at death. The word is sometimes used to signify death and the grave, but more generally the state of the dead—the state into which the souls of the dead are gone.

When a man dies, we sometimes say, His soul is gone into the other world, or into the eternal world, or the invisible world, without determining whether he is gone to happiness or misery. For under this general term, we include the idea of a state of happiness, and a state of misery. In the invisible or eternal world, we conceive of some as being in a state of happiness, and of others in a state of misery. Now the word Ἅδης signifies the world or state which cannot be seen—the invisible state. And to say, a man's soul is in Ἅδης, signifies much the same as to say, it is in the eternal world.

The Greeks said there were two paths or ways in Ἅδης, the one of the good, the other of the wicked. This shows that by Ἅδης they meant the invisible world of separate spirits in general, including both the good and the bad. And the Jews seem to have taken the word in the same sense. For Josephus, the Jewish historian who wrote in Greek, speaking of the Sadducees, says, "They take away both the rewards and the punishments in Ἅδης:" because

they denied the existence of angels or spirits in a separate state. And describing the opinion of the Pharisees, he represents them as holding, that there are punishments and rewards for souls in Ἅδης. [See Pool's synopsis on Luke xvi. 23.]

In the New Testament we find that the rich man's soul was in torments in Ἅδης. We likewise find that Christ's soul was in Ἅδης, when his body was in the grave. This appears by the original in Acts ii. 27, 33. Hence some, connecting the idea of a place of torment with the word Ἅδης rendered hell, have thought that Christ's soul really went into hell, into the same place of torment with the souls of the wicked. But how they can reconcile this with what Christ said on the cross, I do not understand. For to the penitent, believing and praying thief, he said, "To day shalt thou be with me in paradise." Therefore Christ on the day of his crucifixion went into paradise. Yet his soul then went into Ἅδης.—Doth it not hence appear, that paradise, the seat of the happy, is in Ἅδης, as well as the regions of the miserable? Have we not, then, sufficient grounds to conclude, that in the scriptures of the New Testament, as well as in the writings of Greeks and Jews, the word signifies the invisible world in general? I am sensible the word is sometimes used to signify the place where the wicked, in particular, are in a state of darkness and misery. Yet even then it intends a state somewhat different from the lake of fire, which is the second death, and in which the wicked will have their part after the day of judgment.—For Ἅδης, at the day of judgment, will be cast into the lake of fire. For John, in recording the vision which he had of the transactions of the great day, says, "The dead were judged out of those things which were written in the books, according to their works. And death and hell [Ἅδης] were cast into the lake of fire. This is the second death." Rev. xx. 13, 14.

But it may perhaps be still asked, What makes the souls of the wicked in such dreadful torment, immediately upon entering the invisible world, as the scriptures represent, in case they are not cast into the lake of fire till the end of this world? If a rebel against his rightful sovereign was apprehended and cast into a loathsome dungeon, and loaded with galling chains, there to be reserved for trial—if he knew that he should neither make his escape, nor ever be set at liberty again—that the day of his public trial would certainly come—that he should then be condemned and put to the most ignominious and painful death, that could be devised and executed by men; would not his situation be very uncomfortable? Would not what he experienced, and what he knew was before him, fill his mind with keen distress and anguish? But no similitude will clearly represent the case.

If the souls of mankind, when they leave the body, and enter the invisible world, find at once, that all their hopes of happiness are totally cut off—that all real good and every comfortable enjoyment are clean gone—if they have a remembrance of former pleasures, and of all the good things enjoyed

in this world, and of all their flattering prospects, and sensibly feel that they are all utterly gone for ever—if hatred, malice and wrath, envy and revenge, and all the tormenting passions and insatiable desires of wicked hearts, prevail, and rage and reign in them without restraint—if they sensibly feel that their hearts are fixed in opposition and enmity against God, and that he is and will continue opposed to them, and have, at the same time, such a view and overwhelming sense of his almighty power, and great and terrible majesty, and insupportable wrath, as cannot well be conceived of by men in the present state—if they are conscious that they deserve the hatred and everlasting contempt of God, and of all intelligent creatures—if they feel that they are in his hands, and cannot possibly hide from his sight, or get out of his reach, and have not a single friend in the universe to have compassion on them, or to afford them the least relief—if they have a view of the saints in happiness and glory, and a thorough conviction that the day of judgment will come, and that they shall then be arraigned before the supreme judge arrayed in flames of vengeance, and sentenced to everlasting fire, prepared for the devil and his angels—that the wrath of the Almighty will then be poured forth upon them in the most sensible manner, and are in total despair of escaping or finding any manner of relief to all eternity; will not these and such-like things naturally and necessarily fill them with pain and torment unutterable—with distress and anguish as insupportable as the flames of a fiery furnace?

Hence therefore it may be seen, that although the scriptures teach, that the time when God will render to the wicked indignation and wrath, tribulation and anguish, is the day of judgment—that then is the time when they will be cast into the lake of fire; yet they have no grounds from the word of God, to flatter themselves with the hope of a short respite from pain and torment, after death, before that dreadful day arrives; but quite the reverse. Of consequence, the things which have been illustrated from the scriptures of truth, whilst they are adapted to comfort and rejoice the hearts of the faithful, are also well suited to warn the wicked of their danger, and to admonish them to flee without delay for refuge, to lay hold on the hope which is yet before them, but, if longer neglected, may soon be hidden from their eyes.

Thoughts on the Divine Government.

No. II.

(Continued from p. 405.)

NARROW and contracted views are not suited for the contemplation of great and sublime subjects. Of course, how very imperfect and inadequate must be all our conceptions of an infinite Being, and of that government which is the fruit of his perfections? It is impossible for us to judge aright of the conduct of Him who is wonderful in counsel, and excel-

lent in working, unless we extend our views to the great and stupendous plan of his Providence, which every act of his government is, in some way or other, accomplishing; and considering each part, that comes under observation, as being in some way connected with, and subservient to the great whole. It is true, we are utterly inadequate to a *comprehensive* view; but we are able, according to our capacities, to judge upon the universal scale. For this purpose, God hath given us many smaller representations, proportioned to our limited powers—resemblances in miniature of the infinite original, to assist us in extending our views. And where sight fails, and nature faints, faith may flourish and devotion say, "Oh, the depth of the riches, both of the wisdom and knowledge of God—how unsearchable are his judgments, and his ways past finding out! Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

We have, it is true, but a very imperfect view of the mysteries of Divine Providence, in the production of the great eternal plan of God, in which every creature has his part to act; and to which every part does in some way conduce. "Clouds and darkness are round about him." It is, as it were, a wheel within a wheel—infinite regularity, order, and design, in the midst of the utmost *apparent* confusion. We see but a very small part of the great whole—but we see sufficient to believe the rest. We see wisdom, order and design in the works of creation, and the connection of things in the natural world; and have we any reason to conclude that his agency is less concerned or these beauties less displayed in the moral world? Shall we suppose that He acts in every particular, with the most perfect design in the one, and without any in the other? Certainly not. The instruction of the sacred passage we have taken for our guide, forbids us to indulge an idea, so irrational, so unworthy the glorious supremacy of the most high God. "Righteousness and judgment are the *habitation* of his throne." This is highly figurative, yet strikingly expressive. It most strongly denotes, not only the moral excellency, but the permanency and immutability of the divine government. An *habitation* expresses the idea of a stated and permanent residence, or an abiding place. Here then the great inhabiter of eternity, hath fixed his everlasting abode. Righteousness and judgment are his *habitation* which he will never forsake. These are the pillars which support his throne. These are the principles, which invariably direct every measure of his government. His kingdom is glorious, and ruleth over all. The sceptre of his kingdom is a sceptre of righteousness, and his throne is for ever and ever.

All this implies that every event is designed and ordered in Providence, by infinite wisdom and goodness, and is calculated to promote a great and glorious end, whether we are capable or not, of discerning their actual tendency and design. Many, doubtless, have observed, or might have observed some particular providence, or chain of providences, appearing in a

short issue of things, most wisely and graciously designed, which at the first seemed mysteriously confused, and inexplicably dark. And why may not this lead us to believe the same of those parts of the moral system, which are not yet unfolded and explained to us? Why have we not equally just ground to believe that all is the operation of one uniform plan, and that the same divine wisdom is exercised throughout the whole and every part?

Let an ignorant man view the disjointed materials of a large building, when under the framing hand of the carpenter, and it will all appear to him, like labor to no purpose. He recognizes neither form nor beauty in it. He sees not perhaps the design or use of one piece of timber. All to him, is one confused, jumbled mass. But the artificer knows his plan, and steadily goes forward with his work. Every part is wisely framed and fitted; and when they are joined and the building erected and completed, the design will appear through the whole; and perhaps, the greatest wisdom and beauty of architecture be displayed. Thus it is with mankind in judging of the moral beauty of the government of God. Clouds and darkness are round about him—of consequence what they do not see, they are unwilling to believe.—They consider not, that "righteousness and judgment are the habitation of his throne." They see not the connection and design of its several parts, and thence censure its wisdom, by distrusting the divine goodness, or murmuring under the corrections of Providence. They look at the shades in the picture, and call them blemishes. They think that God did neither make nor design them because they are *black*. But remove the *shades* and both the beauty and the picture itself is destroyed. *There is no more evil in the system than what is absolutely necessary to the greatest general good.* Vary any part of the Divine government, you essentially injure and ruin the whole; and the great end of infinite wisdom and goodness would be for ever defeated.—Without doubt it is the design of God to glorify himself, by producing the highest happiness in his system; and the plan He hath adopted, is of all possible, or conceivable plans, the wisest and best; and the only one calculated to effect this important end. We may, therefore, rest assured, that almighty power will effect the end, which infinite goodness designs, by the means which infinite wisdom hath devised.

Should we attempt a further illustration of the subject, by adducing scripture examples; a memorable one readily occurs in the history of Joseph. This is, at once, the most entertaining and instructive. What consummate wisdom is discovered in bringing good out of evil, and light out of darkness! All the scenes appear to be predetermined by God, and the operation of his eternal plan. For effecting this, it was necessary, that Joseph's brethren should hate and persecute him, and send him into Egypt—that he should be sold to Potiphar—and cast into prison. These incidents, together with those relating to the Butler and Baker—

his introduction to Pharaoh—the interpretation of his dreams, and his consequent advancement to the government of Egypt, are but so many links in the chain, so many successive steps, in the conduct of Divine Providence, towards the accomplishment of the end in view. They were all planned and directed by infinite wisdom, and issued exactly according to God's eternal design. Here we may see, as in a glass, the wisdom of God's moral government—the order and connection of the several parts, and how they all conspire in various ways, to one great end. Joseph's brethren acted a part, as to their views and intentions, in direct opposition to the government of God; but wherein they dealt proudly, God was infinitely above them. They little thought how the matter would terminate; but it was all under the direction of an invisible hand, and brought into effect by the powerful agency of God.

Jacob, an old man, was passionately fond of his son Joseph. It therefore, perhaps, became necessary for Jacob's good, that Joseph should be taken away from him. But how severe was his trial! The heart of the good old man seemed ready to burst with grief, under the smart of the bereaving stroke. "And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days; and his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, for I will go down into the grave for my son, mourning." He afterwards expressed himself in still stronger terms of settled dejection, and gloomy despondency, upon the application of his sons to take Benjamin with them into Egypt. "Me have ye bereaved of my children—Joseph is not, and Simeon is not, and ye will take Benjamin away—all these things are against me." Afflicted man! distrusting the wisdom and goodness of his God, and thro' the weakness of the flesh, forming the most desperate conclusion, *All these things are against me.* The providences of God appeared mysterious to him.—Clouds and darkness were round about him. He needed for his support, only a stronger faith, and a more realizing sense, that "righteousness and judgment are the habitation of his throne." The event soon convinced him of his mistake, and gave him abundant occasion, with David, to bless God that he had been afflicted. The mystery was cleared up to him, and all his grief and anxiety dispelled, as in a moment, when he saw the waggons Joseph had sent to carry him into Egypt. "Israel said, it is *enough*—Joseph my son is yet alive—I will go and see him before I die."

From this small specimen of the divine conduct, we have the highest reason to conclude that the divine agency is universal—that all events are planned by infinite wisdom—that all creatures are in the most absolute sense dependent on God, and that He hath a great and glorious end in view, to which he makes every event of his Providence in some way conducive.

How is the greatness—the sovereignty, and glorious supremacy of God exalted in this point of view! How absolutely independent! What wisdom

shines in all the conduct of his moral government! How infinitely exalted above all creatures! What an happiness is it to live under the government of such a great and good Being! We but quarrel with our own happiness, in not chusing to be wholly dependent on him. We act the part of proud, short sighted creatures in arrogating to ourselves that independence, which belongs only to God; or in censuring the wisdom and rectitude of his government, because we cannot comprehend it. His judgments are a great deep, past finding out. We see but in part, but we may see infinite wisdom, and goodness in that. Could we but look thro' the great plan, and examine the connection and subserviency of its several parts—or did we but suitably attend to those epitomes God hath given us, and adapted to our limited capacities; a sense of our folly and arrogance in opposing his government, or murmuring under any of his dealings, would at once overwhelm us with shame and remorse.

Let us not be too proud to subject our erring reason to the wisdom of God, and we shall see more and more, the beauty, propriety, and justice of his government. For though *clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.*

ASAPH.

(To be continued.)

Reflections on the primitive State of Man.

THE observations to be made on this subject will be exhibited under the following propositions.

I. Eating the forbidden fruit, recorded Gen. iii. was the first sin committed by man. This is so obvious from scripture, and so universally conceded, that remarks to prove it, are unnecessary and useless.

II. Man was qualified for moral action antecedent to that transgression. Capacity for moral action consists in the possession, or exercise of reason and natural conscience, with the faculty of will. Every subject of these is qualified for moral action, is a subject of moral government, under moral law and obligation, and his conduct is either virtuous and merits reward, or vicious and deserves punishment. That man was possessed of these moral capacities, and a moral agent, before he ate the forbidden fruit, will be evident, it is supposed, from the following facts recorded of him. Not to insist, that in the first instance he is called *man*, a term used to denote human nature in a state of maturity, in distinction from it in a state of infancy and weakness; it may be observed,

1. That when God had created man, it is said Gen. ii. 15, 16. that he put him in the garden of Eden, to dress it and to keep it, and said unto him, Of every tree in the garden thou mayest eat, &c. This supposes, that man was capable of the services required of him, and of distinguishing between the trees of the garden, and consequently was intelligent and knew what fruit was permitted, and what was forbidden him, or good and evil. If he were not capable of the duty prescribed, it is highly

derogatory to all our ideas of the wisdom, justice, and even goodness of God, to suppose, that he would have imposed on him such regulations and restraints.

2. It is said that God brought every beast of the field, and fowl of the air, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. In this we consider God as transacting with Adam in that peculiar character with which he had invested him, as having dominion over his works. Does it consist with our ideas of divine wisdom, to suppose, that God would have constituted Adam the subordinate lord of the creation, and brought all creatures to him, that he might name them, when he was destitute of reason, or an infant, though we should acknowledge that in naming the beasts, Adam acted under the influence of a divine impulse, God himself immediately dictating to him what the name of every creature should be.?

3. When God brought Eve to Adam he said, This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man. But as Adam was in deep a sleep when this divine operation was performed, he could not have known it, but by particular revelation, or immediate divine suggestion; but of such influence, intellect, not matter, is the subject; and this proves, that at the time he was in the exercise of reason.

4. When the serpent interrogated the woman, Yea, hath God said, &c. She replied,—But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, nor touch it, lest ye die. This answer expresses or at least implies, a distinct knowledge of the will of God respecting them, of the restraint which he laid upon them, and the awful consequences of violating it, with a disposition not to transgress. In this answer, consequently, we have a full exhibition of all the essential ingredients of moral agency, and the essence of all true holiness.

5. The whole history, with the interview consequent upon the transgression, implies mutual intercourse, and a familiar acquaintance between God and Adam. When God put him in the garden, he gave him his instructions in a familiar, intelligible manner. When God brought the beasts to him, he knew that it was God who brought them, and that in naming them, he acted by a particular divine authority. He knew that it was God who formed the woman and brought her to him, and he received her at his hand. *The woman whom thou gavest me.* The whole history is unnatural upon any other supposition than that God talked with Adam, as he did with Moses, face to face, and conversed with him as a man converseth with his friend. Such, and so conclusive, it is presumed, is the proof that Adam existed in a moral capacity antecedent to his eating the forbidden fruit; and consequently, that the transgression was not his first moral act; but that his first moral exercises, at what period soever they commenced, were virtuous and holy. It is remarked, that they were both naked, the man and his wife, and were not ashamed.

But why were they not ashamed of their naked state antecedent to the transgression, as they were consequent upon it? Can any reason be assigned, but their conscious innocence and purity? Is not the assertion, therefore, equal to a divine attestation of their holy, and happy state?

III. Adam began to exist in a holy manner.

Whether the holiness in which Adam began to exist, as is now supposed, consisted in positively holy exercises, or in a preparedness of heart, for holy exercises in the view of proper objects, it is not important to enquire, as this predisposition involved the essence of all the holy exercises which proceeded from it. Without adverting, therefore, to that abstruse question, let us consider the evidence that Adam began to exist an holy creature.

1. To this, it would be thought that reason would assent, from a consideration of the wisdom and goodness of his creator. Wisdom and goodness are essential excellencies in the maker and Lord of heaven and earth. In the exercise of these, the scriptures assure us, he effected all his works. The history of the creation informs us, as the work progressed, God saw the earth &c, that it was good; and the system complete in all its parts was very good. In conformity to the other parts of the creation, is it not rational to suppose, that man was formed, not only with rational faculties, but also with those virtuous and holy tempers which directed them to their proper use, and qualified him to sustain his rank with dignity and propriety in a beautiful subservience to the end for which he was created, and the character with which he was invested.—If he had been formed with rational faculties without holy qualities, there was no more virtue or goodness in them, than in the natural instincts of beasts and birds. Add to this, that to have been formed with rational capacities without holy dispositions, was a defective existence, and involved at least negative deformity and criminality in it; intellect, or natural capacity for holiness implying moral obligation to exercise it, and consequently, Adam could not have existed a rational creature, destitute of holiness, a single moment, without infinite criminality and ill desert. And have we evidence from scripture, or reason, that God ever formed such an existence? It ought to be further considered, that God formed Adam to have dominion over his works. And is it no reflection upon his character, as the moral governor of the world, to suppose that he elevated a creature to that dignity, and invested him with that office, when destitute of all moral excellence, wisdom and goodness? The propriety of this observation cannot be justly evaded by the consideration, that this office is continued to him in his present corrupt and degraded state. For as he hath reversed none of those regulations which he wisely established when the system commenced, notwithstanding the great perversion to which it is subject, he continues this among the rest.—Are not these observations equal to conclusive evidence from reason, that God formed man, in his primitive state, not only with those intel-

lectual faculties which constituted a moral agent, but with those moral virtues also which beautify and adorn an immortal mind? Thus formed, how harmonious and beautiful was the system in all its parts? and how justly might it be pronounced *very good?* Let us now consider,

2. Evidence from scripture.

It is said, Gen. i. 27, So God created man in his own image, in the image of God created he him. Upon this subject, it is very important to possess distinct ideas of the term *image*, and the sense in which the scriptures use the term. Image consists in conformity, or likeness. The image or likeness to God, in which man was created, might have consisted, partly, in his reason, or intellectual capacity, and having dominion over his works, termed his *natural* image; and partly in those moral virtues which constitute the beauty, or excellence of the mind. This excellence or beauty consists in disinterested affection, benevolence, or goodness. When Moses intreated, I beseech thee shew me thy glory, God replied, I will make all my goodness pass before thee. That man was created with this disinterested affection, or that the image of God in which man was created comprised this moral excellence, will be evident, it is presumed from the following passages of scripture. It is said, Rom. viii. 29, Moreover, whom he did foreknow, he also did predestinate *to be conformed to the image of his Son.* In what this image of his Son consisted is evident from the parallel passage. Ephes. i. 4. According as he hath chosen us in him,—that we should be holy and *without blame before him in love.* Holiness, or being blameless before God in love, is then that image of Christ to which the elect are predestinated to be conformed; and consequently, the image of God or Christ, consist in holy love: and as man was formed in the image of God, with this holy love was he created. Conformably to this, in the operation of electing grace, the subjects are said to be *renewed in knowledge after the image of him that created him.* Coloss. iii. 10. This renovation could not have consisted in the communication of intellectual faculties; for this would suppose them antecedently destitute of reason, and must have consisted in making them not beasts, but men. Neither could it have consisted in the increase of rational, or doctrinal light. For then it could not have been a *renovation in knowledge.* It must consequently have consisted in that spiritual and saving illumination which comprises the essense of all true holiness.—Consequently, the image of God after, or in conformity to which, they are said to be renewed, is a spiritual or holy image. The apostle accordingly expresses this gracious operation in another epistle, by terms which specify a spiritual and holy creation: This renovation consisting it putting off the old man,—and putting on the new man, which after God is created in righteousness and true holiness. Epes. iv. 22—24. Such evidence do the scriptures, explaining themselves, exhibit, that the image of God consists in spiritual conformity to him, or true holiness; and consequently,

that man, who was created in this image, was formed an holy creature, and began to exist in an holy manner; and this, until it is proved, that they use the term in a different sense—that the image of God in which man was created does not imply holiness, will be considered as sufficient and conclusive. It is indeed said, Jam. iii. 9, That men are made after the similitude of God.* But as this (if it refers to men in their natural state, and not to those Christian brethren whom the apostle particularly addressed, which perhaps is the least probable) may consistently be understood to express, that *natural image* of God which they sustain, by possessing intellectual faculties, &c. it ought not to operate against the preceding reasoning: neither will it when the other scripture assertion is contrasted with it, Lo, this only have I found, that God made man upright—and the scriptures ever use the term upright to express moral rectitude, or holiness. A perfect and an *upright* man. Mark the perfect and behold the *upright* man. Unto the *upright* there ariseth light in darkness. Each one walking in his *uprightness*—and it is evidently so used in this passage. Lo, this only have I found, that God made man upright; but they have sought out many inventions; contrasting and opposing their present corrupt and degenerate state, to his primitive rectitude and purity.

The terms, *fall*, *apostacy*, *degeneracy*, &c. are often used to denote, the first transgression, and the depravity consequent upon it; but there is no propriety in them, and they really are absurd on the supposition, that the first moral exercises of man were selfish and sinful; or that man did not begin to exist, in an holy manner.—So the terms, *regeneration*, *renovation*, &c. seem to imply primitive holiness to which the subject is restored by that divine operation.

Permit a concluding remark. The scriptures contain a history of the works of God—of creation and providence—of the formation of man, and God's moral government over him—of the revolutions and events, in the natural world in subordination to it—of his gracious dispensations towards his church, as the immediate object of it; and its consummation in heaven. Now it is observable that the description of the concluding scene in the grand drama, Rev. xxii. 1. is taken from the garden in Eden, from the river which watered it, and the tree of life which stood in the midst of it. Gen. ii. iii. Was not this designed to teach us, is it not a natural inference, that all the intervening dispensations of God's providence, all his mighty works and all the displays and exercises of his grace, are to restore, confirm, and perpetuate to his chosen people, that purity, favor, and enjoyment of God, in which man was originally created?

The following reflections naturally suggest themselves from the preceding observations.

1. What an excellent and happy creature was man in his primitive state! Formed with

* *Is not the original*, καθ' ὁμοίωσιν Θεοῦ γεγονότας, *more correctly translated*, have been, *than* are *made in the similitude of God.*

noble powers and faculties, understanding, conscience, will and affection, adorned with the beauty of a divine impress, the lovely image of his Maker, honored with an immediate intercourse and communion with him, and enjoying the sensible expressions of his favor and love, and exerting his noble powers in the most pure and sublime exercises, in the admiration, love and praise of his Sovereign, and furnished with matter for their delightful and endless improvement, in the effects of divine operation, acting in perfect harmony and consent, diffusing thro' his soul an heavenly serenity, the peace of God which passeth all understanding, and inspired with the most animating prospects—occupying a distinguished rank, constituted the subordinate Lord of the creation—placed in an Eden, the situation of pleasantness and delight, and supplied with the riches of divine bounty, how excellent and happy was man, made little lower than the angels and crowned with glory and honor!

2. How great and sad the change of his condition in consequence of his transgression! Man being in honor abode not. Foiled by the subtlety of the serpent, and induced to eat the forbidden fruit, his glory instantly departed from him. His Maker's fair and beauteous image which he had sustained, forsook him, succeeded by all the deformity and odiousness of sin. No longer was he honored with intercourse and communion with his Maker, but fell under his infinite and awful displeasure, and became an outcast from Eden, and an alien from his God. Instead of being refreshed with inward serenity, the happy fruit of conscious rectitude, all was agitation and tumult within, like the troubled sea when it cannot rest. His mind full of darkness which might be felt, his conscience accusing and terrifying him, his heart full of malignity, and his soul of consternation and amazement, trembling and quaking through apprehensions of realizing the intolerable vengeance of his incensed sovereign, pale and aghast, he became a spectacle of horror and dread to angels, and a terror to himself. O Adam! what art thou now—and ah! what a train of evils, of guilt and woe and misery, did he entail on his posterity to all eternity!

3. How glorious the work of restoration effected by Jesus Christ!

The beauty of man effaced and the world laid in ruins, thro' the malice and subtilty of Satan, it became the honorable employment of Jesus Christ to take the wise in their own craftiness, and make all the evil contemplated by Satan subserve the important interests of God's glory and the felicity of his system, and recoil on himself. For this cause the Son of God was manifested that he might destroy the works of the devil. Invested with the prerogatives requisite for the execution of the important design, and laying the foundation in his own most precious blood, he commenced the blessed work, and is now conducting it to a glorious issue. Already it hath far progressed, and will be consummated at the appointed time, and when he shall have frustrated all the malicious and subtle devices of Satan, have subdued all things to himself, and introdu-

ced universal order into the system, have made all the wrath of man, the darkness, sin and confusion of the world, subserve an infinitely more illustrious display of God's immutable perfections, and the purity, glory and felicity of his holy and eternal kingdom, have produced his new heaven and new earth, having the glory of God, how wonderful and excellent the work, and how honorable and glorious will the Son of God appear! How worthy of the highest respect, affection and gratitude of all intelligent creatures! O angels, magnify and extol him! O saints, admire and love him! and thou, my soul, though it be in humble strains and feeble accents, cease not to celebrate thy Saviour's praise!

TYPIKOS.

The Copy of a Clergyman's answer, to a letter written by one of his female hearers.

RESPECTED MADAM,

YOUR request is in these words, "I beseech you, Sir, now to tell me, one of the greatest and vilest of sinners, how to obtain a desire to be freed from this sin and vileness, and to become interested in the great atonement Christ hath made?"

Your request is conceived in such terms, as, if not strongly expressive of it, do at least imply a desire to be delivered from your sinfulness and vileness.—If you *had not*, you ought to have such a desire, and to pray to God, to deliver you from your sin and vileness; and if you *have*, as appears by what you say, "I *beseech you &c.*" then go to the throne of grace, for more and more of it. Take the direction the sacred scriptures give you. *Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest who cannot be touched with the feeling of our infirmities. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Follow this direction given you in the word of God, as an answer to your question.—There we are also taught, always to pray, and not faint—to make known our requests to God, and to ask wisdom of God, who giveth to all men liberally, and upbraideth not, (i. e. with vileness and unworthiness in us); do this therefore, and go to the throne of grace for mercy and for grace to help.—Cast yourself on the divine mercy, and grace, for forgiveness through the atonement of Christ; and for deliverance from sin, the dominion of it, by the power and grace of God in Christ, who is of God made unto us wisdom, sanctification, and redemption, as well as righteousness; and hath, by express declaration and promise, assured us, that he will in no wise cast out any that go to him—who will save his people from their sins; and gave himself for us, that he might redeem us from all iniquity.—You may think yourself so vile, that you *may not hope* in divine mercy. I have found, there may be such apprehensions of vileness in ourselves, as to doubt, whether it can be fit for God to shew us mercy, and as to be ashamed to ask for it. What-

ever I might then, I do not now think such a sense of vileness, any thing to forbid our hope in divine mercy, through the atonement of Christ. And now I view it as one of my best frames—have wished for it again; and think it more in my favor, than the frame of mind I am too commonly of. Was not the Publican covered with shame, as a sinful, vile, unworthy creature, when he would not lift up so much as his eyes to heaven, but smote upon his breast, saying, *God be merciful to me a sinner?* Of him our Saviour saith, This man went down to his house justified, rather than the Pharisee, who thought more highly of his religion, and of himself, as a much better man than the abased Publican, with shame confessing himself a sinner, and imploring mercy to such a sinful creature. You seem to entertain some good opinion of the discourse last Sabbath. I then said, any apprehension we can have of our sinfulness, cannot exceed, or be adequate to the truth, or be what it really is; but that our sins cannot exceed the sufficiency of Christ's atonement for sin, or the mercy of God to forgive through the atonement of Christ—who is the propitiation for the sins of the whole world; and whose blood cleanseth from all sin. David saith Psalm xl. 12. Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me, and v. 13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me; and v. 17. I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God. In the words of the Psalm preceding, the 12th v. the spirit of inspiration manifestly respects Christ, his coming, sufferings and doctrine; and if the words in the 12th, 13th, and 17th verses, are to be considered as those of Christ, in his sufferings, under the load of our sins, then it shews us, how, as man, he cried to God, and was heard when he feared; in which he is an example for us to follow, when our iniquities take hold of us so that we can not look up. And as Christ, as man, cried unto God and was heard, so we may cry and be heard, through him. If we consider the 12th v. and on, only as the prayer of David, and not as personating Christ therein, then the prayer, v. 12, and on, teacheth us, that David, when overwhelmed with a deep sense of his sins prayed to, and hoped in God, for pardon through Christ; and what we, under the deepest sense of sin, are to pray to, and hope in God for. And whether the words cited be considered as the words of David, or of Christ, it is said v. 16. Let all those that seek thee, rejoice and be glad in thee, let such as love thy salvation, say continually, The Lord be magnified. Now do not such as desire to be delivered from sin, and its vileness, and to be interested in the atonement of Christ (as the earnest manner in which you desire me to tell you how you shall attain to these, shews *you do,*) do not such I say, love the salvation of God, which is from sin? and such the words teach us, may say, *The Lord be magnified*; implying a joyful hope and trust in him.

Humbleness of mind becomes us sinners—and our sins call for confession and abasement before God; but not for desperation or distrust in those, who have the revelation made to them of a Saviour; and of such a Saviour of sinners, as Jesus the Son of God. Our sins and vileness do not forbid our hope in God through Jesus Christ; for his blood cleanseth from all sin. In him it pleased the Father, all fulness (of grace and of mercy) should dwell: and of his fulness we receive, and grace for grace, and may go to the throne of grace for mercy, and grace to help.

To proceed.—You request me to tell you, how to obtain a desire to be freed from this sin and vileness, and to become interested in the great atonement Christ has made. You then believe that Christ hath made an atonement; and seem at least, to allow, a connection between a desire to be freed from sin, and the vileness of it, and being interested in the atonement of Christ. Doubtless, a belief of atonement made by Christ for sin—an interest therein, and a sincere desire, to be freed from sin, and the vileness of it, are connected. I do myself consider a sincere desire of deliverance from sin, as connected with being interested in the atonement of Christ, and evidential of it. If we wish for, and long after deliverance from sin, we *hunger and thirst after righteousness*, which hath Christ's promise, (Matt. v. 6.) It must then be in connection with faith; for, if not, it would not have Christ's promise.

Hungering and thirsting after righteousness, is an exercise of the renewed mind, and evidential of it. And *longing for deliverance from sin*, is not without the desire of sanctification, and salvation *from* sin. Nor doth the unrenewed mind, desire deliverance from sin, and thirsting after righteousness.

Let me now present you nearly, but not strictly, with the sentiments of another, so far varied in expression, as best suits me, and as to express my own sentiments. We may have a sense of sin which is accompanied with salvation, and is a comforting evidence of it, as when we deeply feel our sinfulness, the plague of our own heart, our vileness, spiritually wretched, and lost condition, without any hope but a Saviour of sinners, a deep sense of sin, and self abasement for it. *I abhor myself*, says Job, *and repent in dust and ashes.* There may be a fear of hell, while we love sin. But the humble Christian feels his vileness because of sin—cannot talk of the goodness or rectitude, but of the sinfulness of his heart; and sinks into nothing, as a vile, sinful, polluted wretch. And self abhorrence for sin, is found with him; though free from any gross outward immorality. The more of grace, the more sensible we are of the sinfulness of sin. And as we grow in grace, we may know more of our own vileness, and find reason enough to say of ourselves—*The most unworthy, the greatest, and vilest of sinners.* When we consider how depraved in heart—how full of sin—of sinful thoughts, of heart rebellion, of ingratitude, of coldness, deadness, and formality in religion; how much of hypocrisy, of pride, of envy, of various sinful affections and

lusts; when we consider these things, and find how full of sin we are; we grow in conviction of our sinfulness,—and falling down before God, confess ourselves *the chief of sinners.* Our sins are more than the hairs of our heads; are gone over our heads, and reach unto heaven. The more we know of ourselves, and of the sin that dwelleth in us, the more we think of ourselves as the greatest of sinners. Are you convinced you are vile and sinful, poor, and wretched, and miserable, and blind, and naked? Confess it before God; and know you have no hope but Christ, the Saviour of sinners, and the sovereign and infinite mercy, power and grace of God in him, to forgive your sins, and to heal and save your soul, from sin and the wrath it deserves.

We pray to God, to teach us the plague of our own hearts; and if he doth it, we are ready to distrust, if not to despair, of his mercy to forgive such a wretch, one so exceeding vile and sinful, beyond expression. And if we *have had a hope*, are ready to give it up, and to call in question any sincerity in us. "*Can there be any good, any sincerity, any thing of the grace of God in me?*" But if the view given you of your own heart, fills you with greater self-abasement and abhorrence than before; and with self-condemnation, leaving you no hope, but the infinite and sovereign mercy and grace of God through Christ; then flee thereto; and look upon what you feel, as the work of the Spirit of God, to convince you of sin, and to bring you, in a sense of sin and belief of the word of God, to flee for refuge to the hope set before you. Look to Christ, his atonement, divine grace and mercy through him as your hope; otherways, you may always, when under a sense of sin, be ready to sink into despair.—View sin to humble you, and Christ to give you hope. O wretched man that I am, saith the apostle, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Sinful and vile, guilty, miserable and lost, despair of salvation by, or because of any thing in you; and look for it to Christ only, by his atonement and obedience unto death, the sacrifice and offering he made of himself unto God for us, to the mercy and grace of God in and through him. He only can save you from sin, and deliver you from the wrath to come.

I have wrote much more than I intended, when I began. You will excuse it, and if it may be of any benefit, this will be an ample and abundant recompence, for any attention given to your case, and any pains taken for your sake.

With sentiments of esteem and respect, I am your friend and servant, ———.

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 424.)

XVIII.

Ezek. viii. 1—3. The hand of the LORD GOD fell there upon me——and HE (the *Lord God*) put forth

the form of an hand, and *took me* by a lock of mine head, and the SPIRIT *lift me up*, &c.

In this text, the name of the *Lord God*, and the name of the *Spirit*, do both belong to the same *person*. For though it be said that the *Spirit lifted up* the prophet, yet was it no other than the *Lord God* who *put forth the form of an hand and took him*: therefore the SPIRIT is the LORD GOD.

XIX.

Acts iv. 24, 25.—They lift up their voice to God with one accord, and said, LORD, *thou* art GOD, which hast made heaven and earth, and the sea, and all that therein is. WHO *by the mouth* of thy servant DAVID hast said, &c.

The terms LORD and GOD are here used to express the Divinity of *him*, who spake *by the mouth* of his servant *David*. But it was the *person* of the HOLY GHOST, who *spake by the mouth of* his servant *David*—for, saith St. *Peter*—*This scripture must needs have been fulfilled, which the* HOLY GHOST by the mouth *of* DAVID *spake*, &c. Therefore the terms LORD and GOD are certainly used to *express the Divinity* of the HOLY GHOST.

So again;

It was the LORD GOD of *Israel*, who SPAKE by the mouth of his holy *Prophets*, since *the world began*. *Luke* i. 68. 70.

But then, it is written——well SPAKE the HOLY GHOST by *Esaias* the *prophet*, &c. *Act* xxviii. 25. Therefore the *Holy Ghost* is the LORD GOD of *Israel*.

XX.

Psal. cxxxix. 7. Whither shall I go from THY SPIRIT? or whither shall I go from thy *Presence?* If I ascend up into heaven, THOU art there.

The Psalmist, to acknowledge the omnipresence of the *Holy Ghost*, says——*Whither shall I go from* thy Spirit? and by what is immediately subjoined, he shews this to be the omnipresence of *God himself*——*If I ascend up into heaven*, THOU *art there*. So that the terms *Thou* and *thy Spirit*, are equivalent; i. e. equally conclusive for the immediate *presence* of the *divine nature itself*.

XXI.

It was said by the Angel——*Luke* i. 32.——*He shall be great, and shall be called the* SON *of the* HIGHEST. But the reason given upon this occasion WHY Christ was called the SON OF GOD, is this, and this only, *viz.* because he was begotten by the *Holy Ghost*——"The Holy Ghost shall come upon thee, and the "power of the HIGHEST shall overshadow thee: THERE-"FORE also that holy thing which shall be born of thee shall be "called the Son of GOD." v. 35.

When *Jesus* is called *the Son of God*, we understand the *supreme* and *true God*, besides whom there is no other. The *Devils* themselves allowed it, and said——"*Jesus*, thou Son of

"God MOST HIGH* !" But the Person in God, whose Son Jesus is said to be in this place, is the *Holy Ghost*, by whose power (called the *Power of the highest*) he was begotten of the blessed virgin, and thence *called the Son of God.*

Therefore, the *Holy Ghost* is *God*, and the *Highest.*

XXII.

The Prophet *Isaiah*, in his 6th Chapter, tells us he saw the LORD OF HOSTS. And at ver. 8. that he heard the voice of the LORD, SAYING——*Go and tell this people, hear ye indeed, but understand not*, &c.

Yet these very words, which the prophet declares to have been *spoken* by the *Lord*, even the *Lord of Hosts*, were spoken by the *Holy Ghost*——*Well* SPAKE THE HOLY GHOST, *by* Esaias *the prophet, unto our Fathers*, saying, *Go unto this people and say, hearing ye shall hear, and shall not understand*,† &c.

Therefore, the HOLY GHOST is the LORD OF HOSTS.

The article of the Holy Ghost's supreme and absolute Divinity being now established in the plainest terms; I shall proceed to answer, from the Scripture, the objections usually made against it from thence.

XXIII.

† *Matth.* xix. 17. There is none GOOD but ONE, that is, GOD.

If this be a good objection to the Divinity of *Christ*, it must be equally strong against that of the Holy Ghost, for it is argued from this passage, that the attribute of *goodness* is confined to the *single person* of God the Father; who therefore is a Being superior to, and different from *Christ* and the *Holy Ghost.* The Error of this argument has been fully shewn above: for it is not *one person*, but *one God*, whom the Scripture has asserted to be *good*; and I now have an opportunity of confirming it, and of proving withal, that in the unity of this one God, besides whom no other is *good*, the person of the Holy Ghost is, and must be included. For it is written——*Thy* SPIRIT *is* GOOD‡——so that if the same inspired Scripture which declares the person of the *Spirit* to be *good*, does also as plainly declare that *none* is *good*, but *God only*; then the Spirit is God, even the only true and supreme God; and we are as well assured of it, as if it had been said, "there is none Good but one, that is the *Spirit*, who is one "with God." The Hebrew in this place is yet stronger than the English. It is not (TOB) *good*, but (TOBH) *Goodness itself*, that is, divine essential uncommunicated goodness, besides which there neither is nor can be any other of the like kind. There is one sort of goodness communicated to men upon earth; as we read, *Psal.* cxii. 5. *the* good *man sheweth* favor, &c. and *Acts* ii. 24. that *Barnabas was a* good *man, and full of faith*, &c. There is another sort of goodness to be found only in heaven, and that is the goodness of God, which is essential; but this goodness is

* Luke viii. 28. † Acts xxviii. 26, 27. ‡ Psalm cxliii. 10.

also an attribute of the *Spirit ;* who therefore is proved to be *very God ;* and by that argument too, for the sake of which, some have *denied* him to be God.

XXIV.

† *Matth.* iii. 16. The *Spirit* OF God.

The Spirit, say they, is not *God*, because he is only the Spirit *of* God. But so likewise the *human Spirit*, whence the Apostle has taught us to borrow an Idea of the *Divine*, is the Spirit OF *a man ;* yet, was it ever pretended, that the *Spirit*, for this reason, is *one* Being, and the *man* another? No, certainly ; and the same must be true of *God*, and the Spirit *of* God ; as far as the Being of the *same man*, who is *one* person, can be an image of the *same God*, who is *three* persons. But there is the plainest testimony of Scripture, that the Spirit, though said to be the *Spirit* OF *Jehovah*, is also called by the express name of *Jehovah* himself. For it is written, *Judg.* xv. 14. that the *Spirit* OF *Jehovah* CAME upon *Samson*. Yet at Chap. xvi. 20. it is said, that *Jehovah* himself DEPARTED *from him*. Till it can be shewn, then, that the person who *came* upon him was *one*, and the person who *departed from him* was *another ;* it is undeniable, that the *Spirit*, though said to be OF *Jehovah*, is strictly and properly *Jehovah himself.*

XXV.

† *Heb.* ii. 4. GOD also bearing them witness with—*gifts* of the *Holy Ghost* according to his OWN will.

Hence it is objected, that the *Holy Ghost* is subservient and subordinate to the Will of *another ;* therefore he cannot be the supreme and true God. But if this *own will* of *God* should prove to be no other, than the *will* of the *Spirit*, this imaginary objection of the *Arians*, which if it be an *error* must also be a *blasphemy*, will turn to a demonstration against them. And that the *will* of *God* really is the *will* of the *Spirit*, is manifest from 1 *Cor.* xii. 11. *All these worketh that one and the self-same* SPIRIT, *dividing to every man severally as* HE (even *he himself* WILLETH.

XXVI.

† *Rom.* viii. 26. The *Spirit* itself *maketh intercession for us.*

The *Spirit* is not *God*, because he *maketh intercession* with God ; and God, as it is imagined, cannot *intercede* with *himself.* But it is a matter of fact, that he has actually done this : therefore it is wicked and false to say that he *cannot.* For God *reconciled* the world TO HIMSELF, and it was done by *Intercession.*

The other Objections I meet with, are all of this stamp : as that the Spirit is said to be *given*, to *proceed*, to be *poured out* to be *sent ;* and they argue that it is impossible for God to *give*, to *proceed* from, or to *send*, *himself.* But here the question is begged, that *God* is but *one person*, in which case it might be a contradiction : but the Scriptures demonstrate, as it will be seen in the fol-

lowing Chapter, that *God* is *three persons ;* and then there is no contradiction in any of these things. It is also to be observed, that the *giving*, *proceeding*, *sending*, and *ministration* of the Eternal *Spirit* to *Christ* in Glory, are terms that concern not the divine *nature*, but relate merely to the *acts* and *offices*, which the several *persons* of the blessed Trinity have mercifully condescended to take upon them, for conducting the present Economy of man's *redemption* and *sanctification*.

By this time, I take it for granted, every pious reader must have observed, how copious and conclusive the *Scriptures* of the *Old Testament* are, upon the subject of the *Trinity ;* and that without having recourse to them upon every occasion, it is impossible for me or for any man to deal fairly and honestly by the *Apostolical Doctrine* of the Church of *England*. Our *Lord* himself has told us, that *every Scribe or* teacher *instructed into the kingdom of heaven, should bring forth out of his treasure, things* NEW and OLD. Matt. xiii. 52. It was his own practice. He appealed, at every turn, to the *Law*, the *Prophets*, and the *Psalms*, for the testimony of his own doctrine ; and the Church has followed his example, from the days of the Apostles, *almost* down to the present times. And so far is the Old Testament from being no part of the Scripture, that it is the book, and the only book, the Gospel calls by the name of *the Scripture*. It was this book, which the *noble* and faithful *Beræans* searched every day of their lives, to see whether the Gospel then preached, and afterwards published in the *New Testament*, was agreeable to it ; with the intention, eiter to receive or reject it, as it should appear to be recommended by this Authority. It was this Book, for his skill in which, *Apollos* is praised as one *mighty in the Scriptures ;* the same Scriptures, of which St. *Paul* was bold to affirm, for the benefit of a brother *Christian*, that they were *able to make him wise unto salvation, through* Faith *that is in Christ Jesus*. As long as *this Faith* flourished in the Church, these Scriptures were much read and profitably understood : but now it is dwindled into a dry lifeless System of Morality, they are become in a manner useless ; and some (it grieves me to say it) even of those who have undertaken to *teach others*, want themselves to be *taught again* this first Element of Christianity, that the *New Testament* can never be understood and explained, but by comparing it with the *Old*.

Of this Error and its consequences, we have a sad example in the celebrated Dr. *Clarke ;* a man whose talents might have adorned the Doctrine of Christ, had not his *Faith* been eaten up by an Heathen Spirit of Imagination and Philosophy. He published a Book entitled, *The Scripture Doctrine of the Trinity ;* a work of great pains and premeditation. In a short preface, he allows the Subject to be *of the greatest importance in religion—not to be treated carelessly*—but *examined by a serious study of the* WHOLE SCRIPTURE. And to convince the world that this and no other was *his own* practice, he affirms in his *Introduction*, p. 17. and prints it in *capitals*, that he has collected ALL *the Texts* relating

to that matter. Yet his whole Collection is finished and shut up without a Single Text from the *Old Testament!* I cannot find that he has even mentioned such a Book. "The Christian Revelation," says he, p. 1. "is the Doctrine of Christ and his Apostles." This he calls, p. 4.—"The *Books of Scripture;*" and again, p. 5.—"*The Books of Scripture*—not only *the Rule*, but "*the Whole and the only Rule of truth*—the only foundation we "have to go upon" And he proves it thus—"because no man has "since pretended to have any new Revelation." An argument that will prejudice few people in favor of his sincerity. For though there has been no *new Revelation* SINCE the Books of the New Testament, as we all confess: does it follow that there was no *old Revelation* BEFORE them? and did this author never read, that the same GOD, *who spake in these last days by* his Son, *spake in time past unto the fathers by the* Prophets? Heb. i. 1. yet he affects to know nothing at all of the matter.

And as to the use he makes of the *New Testament*, who would expect, that a man who has made *Nothing* of *one half* of God's Revelation, should be very nice in his treatment of the *other?* In the first place, he has not vouchsafed to follow the Apostle's Direction of *comparing spiritual things with spiritual*, thence to collect their true meaning; but sets down his Texts in such an order, as makes them to be all single and independent of one another; and that gives all possible liberty to the Imagination to thrust in what sort of comment it pleases. When he refers to any parallel place (which I think is *never* done, but on *one* side of the Question) the Reader is not directed to the text itself, but to the *meaning* he has fastened upon it. At the beginning of every chapter, he sets down his *own opinion* at large, as the *Title* of it: and you are to believe, that all the passages of that Division do certainly prove it; which if cleared of his comments, and compared with other texts, are found to prove no such thing, but the very contrary. And this he calls *The Scripture Doctrine of the Trinity:* but if we call it by its true name, it is—Clarke's *Doctrine of the Scripture;* that is, of *half* the Scripture. How came it to pass, that he should thus boldly set down his own resolutions upon the most profound article of the *Christian* Faith, without consulting *all* the Evidence that relates to it, or rightly examining *any part of it: how* this came to pass, God is to determine, to whom all things are naked and open. All I have to do with him, is to rescue the *Word of God* from such *deceitful handling*. And I have prevailed with myself to make these few Reflections, because I find some modern objectors of a lower Class, have used this Book in Conversation and in Print, as the Oracle of the Party, taking the *Scripture* upon trust as his principles would give him leave to retail it. I know it will be accounted an *hard thing*, and called *invidious*, to rake thus into the *Ashes* of a writer, who is not alive to answer for himself. And I confess, I am very far from taking any *pleasure* in it. But is it not much *harder*, that the ashes of this man should be scattered over the land, to breed and inflame the plague of heresy, till the whole *head* is sick and the

heart faint, and the *whole body* full of putrifying blains and sores? *Arianism* is now no longer a *pestilence* that walketh in *darkness*, but that brazens it out against the sun's light, and *destroyeth* in the *noon day*. It is a *canker*, which if it be *encouraged* much longer, will certainly *eat* out the vitals of *Christianity* in this kingdom: and when the *faith* is gone, the *Church* in all probability will soon follow after it; for if the holy oil be wasted and spilt, the Lamp that was made to hold it, will be of no farther use.

Revival of Religion in Kingsborough.

MESSRS. EDITORS,

MANY persons of this society read your Magazine, with great pleasure and improvement. And while they feel themselves entertained and edified with the religious instruction and intelligence contained in the work, it is an additional source of satisfaction and encouragement to anticipate the blessings which heathen tribes, and probably many yet unborn, may derive from the Missionary Society, which is a little supported by the mite, which they, through the liberality of the Editors, annually place in the missionary fund. With peculiar pleasure they hear that the gospel is spreading over the various parts of the earth; that some in civilized, and some in heathen lands are turning to the Lord. Revivals of religion in various places interest them very much, and accounts of them are blessed to revive the same religion in their own souls. Hoping that they may be quickened by being called to remember what they have witnessed among themselves, and that others may be glad to hear that Jesus regards those who live in the borders of our wilderness, I submit the following narrative to your disposal.

WE trust that there has been a degree of true religion in this place ever since its first settlement, which is about 20 years. A few "sighed and cried" over the sins of their own hearts, and the abominations which they saw around them. A small church was gathered about ten years ago, but by unhappy divisions wounded itself, and gave the enemy great "occasion to blaspheme." A minister was once settled "in troublous times," but without peace to himself, or the society. After his dismission time wore away that animosity which neither reason nor argument could remove. At length some degree of union took place between the broken parts of the society: but very little between the broken parts of the church. Their condition was sorrowful: contention soured the minds of the parents, while folly occupied the attention of the children. There were some, however, who could pray, and at various times some pious ministers of Christ were sent to refresh and encourage their hearts. But religion was at a very low ebb. And those, whose eyes were unto the Lord, could hardly hope that they should see his salvation in the land of the living. Yet they were not altogether hopeless. In the year 1802, the Rev. Pitkin Cowles, then a candidate, labored among them,

and was instrumental, as we trust, of sowing much seed, which, with what was sown before, and watered with the tears of saints, has through a divine blessing since been made to bring forth fruit to the joy of many hearts. During that year some were excited to prayer, and induced to believe that the Lord had neither forsaken nor forgotten them. But in the winter of 1803, vanity and folly seemed to be so prevalent, especially among the youth, that saints "hoped" almost "against hope."

On the first day of April, a man between fifty and sixty years of age was seized with a violent disorder, which, on the fourth, ended his days. Having no hope of salvation, the fears of eternity which were manifested by him, were such as filled every Christian's heart with pity, and the hearts of all with terror. He mourned over his own folly, bade others take warning from him, cried earnestly for mercy, and entreated all Christians to pray for him. His horror, in view of an endless state of punishment, which he had sometimes tried to think a chimera, was absolutely unutterable, and more fully expressed by the wringing of his hands, and other violent motions of the body, than by words. The words of the Saviour and Judge, which will be uttered on the last day, seemed to lie upon his mind, for a time, with great weight, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." At this sight the natural unbelief of the human heart seemed to yield and be forced to say, "Truly there is an hereafter,—religion is a reality." Some of the spectators drove away their fears as soon as they could forget such a spectacle, and became if possible, more hardened than before; others received impressions which were instrumental of exciting their attention to the truth, but were for a time concealed; and one, in particular, who did not see, but only heard of these things, was led to ask herself, "what would have been her situation, if she had died in his stead."

At first, however, nothing was manifested but that general concern which appears under remarkable providences: the hearts which were bleeding in secret, were covered with a vail; and Christians who earnestly desired that such an awful providence should be sanctified for the general good, almost concluded that the stroke would be entirely forgotten. But after a few weeks the groans of some whose consciences were wounded, revived hopes that some of the arrows of conviction had taken effect. Some attention, though by no means general, was soon excited to the word of God. One, after having been at the house of God said, that it seemed as though she could not hold up her head, under the preaching of the truth. Another, by attending to the first verse of the 14th Psalm, was convinced that the hearts of all men are naturally full of atheism.

Such anxiety in the minds of some, and a general solemnity on the congregation induced me to think that conferences might be useful. Therefore, towards the end of April, a special meeting was appointed, and attended by an unexpected number of people.

Attention to the word seemed to increase during the months of May and June, but so gradually that it could not be said that there was a general awakening, though the minds of several were deeply impressed with a sense of sin, and the importance of religion. Two conferences were attended in each week.

Several circumstances appeared to have considerable influence on society, and to a spirit of enquiry God soon added a general seriousness and solemnity which had never been witnessed in the place before. Christians began to be more vigorous in their prayers, and animated in their conversation. The sleeping virgins began to awake, and trim their lamps; and some feared that theirs were entirely "gone out," or rather, that they were never supplied with true "oil olive." "A shaking" appeared among the bones which had been "very dry." A third conference was appointed, and all our assemblies were numerous and solemn. The doctrines which are most opposed to the human heart, such as its entire sinfulness, and the sovereignty of divine grace, were frequently urged, and much hated, but generally victorious. Convinced persons would long strive against them. Some, at first, would condemn them as abominable, who would by degrees, acknowledge not only their truth, but their usefulness. And it was truly affecting to see persons, who had once opposed them bitterly, as discouraging, lay down their weapons, and submit to them, freely acknowledging that in themselves dwelt no good thing, and that if they were ever saved, it must be only by the sovereign grace of God. "In that day, the loftiness of man was bowed down, and the Lord alone was exalted."

It was affecting to see heads of families, between forty and sixty years of age, of whom there were many, and some of the most influential characters in the place, attending to religion for the *first time*. They had lived without prayer and without God in the world, all their days, except at times when they could not silence the clamors of conscience, but at length began to feel themselves totally inexcusable and blameworthy. Often have I been exceedingly affected to see those fathers, whose heads were white with age, seeking instruction at the mouth of one who could not but feel himself a child both in years and understanding. But the Lord is marvellous in working, and is certainly able to manifest his great power by the very weakest instrument of clay. He puts his treasure into "earthen vessels."

There were no outcries, or remarkable bodily affections: the exercises of the mind were generally expressed either by the tear which could not be concealed, or by the sigh which could not be suppressed.

The solemnities of eternity seemed to be portrayed upon the countenances of those, who frequently assembled in large numbers to attend religious meetings. The wind which rent the mountains, and broke the rocks in pieces, did not seem to blow upon us; but the gentle breathings of the Divine Spirit seemed to inspire all the happy subjects.

In many conferences I have thought that the dropping of a pin might be easily heard. The voice of God seemed to be still and small, but all-powerful.—Small companies would at times, when they had opportunity, go apart into convenient places, and there discourse of the serious truths of the word of God.—Neighbors frequently visited each other, and instead of worldly conversation, which had been so natural to them, would readily introduce the subject of religion. Often have I entered their houses, when almost the first question would be concerning some difficult, or serious subject, or some passage of scripture. The holy scriptures were much used, and with that reverence which was never manifested before. Indeed there seemed to be a general conviction, that "all scripture is given by inspiration of God," and that "the words of eternal life" can be found only in the testimony of Jesus.

At some conferences it was truly affecting to see the people, who had attended with the utmost awe and reverence, during the time of exercise, disperse in small companies, some speaking of the excellencies of Jesus and of his religion, others groaning because they could not see "why he is to be desired rather than another," and others pensive and sad, as though they were mourning over some dear departed friend.

Persons of all classes and all ages seemed to be thus impressed, at the same time that many of the same classes and ages, of the same neighborhoods and families, seemed to be only slightly moved and ready to ask the meaning of such things. Yet through the merciful providence of God there was not much open opposition.

It could not but be remarked by the attentive observer, that those who had appeared most friendly to religion, in former times, were most animated and engaged in the time of this revival.

Thus things continued during seven or eight months, in which time many were deeply convinced, some slightly impressed, and a number hopefully brought out of darkness into marvellous light.

Towards the close of the year, when the attention among those of middle and more advanced age had chiefly subsided, and when few young persons had become hopefully pious, the Lord was pleased to arrest their attention more generally. A few, at first, assembled at the house where I boarded, and seemed to manifest a desire that young people should have some seasons of instruction designed particularly for them. This was agreeable, and one of the conferences was devoted to the purpose. Numbers crowded together to hear the words of eternal life, and to obtain answers to such questions as anxious minds usually feel disposed to ask.—This was by the special goodness of God. It seemed indeed, that he had "turned the hearts of the fathers to the children, and was turning the hearts of the children to their fathers."—This continued through the winter of 1804, with little abatement; so that many young persons thought it best to forsake their former ways, and turn to the ways of the Lord. They had

heard that wisdom's ways were pleasant, but had never proved it before. Now we trust they can add their experience to that of many others, and assure their companions that the Lord is gracious.

In Feb. the broken parts of the church were united, and have hitherto given evidence that the union was cordial.—Thirty nine members were collected together, like sheep that had been scattered upon the mountains and in the wilderness. They now dwell in the same fold, except one who has died and another removed, and we hope under the great Shepherd and Bishop of souls.

Fifty four have since been added, mostly of those who obtained hopes during the revival.—Others give evidence of a good work upon their minds, who have hitherto been afraid to call themselves Christians, by a public profession.

Professing Christians have as yet been graciously preserved from apostacy. Some, who, like tender plants, seemed to flourish awhile, now wither away, and disappoint our expectations. And some, who have remained unaffected during the general attention, appear now to be more hardened in sin than they were before. We fear that the judgment of Pharaoh is in part come upon them. And we have reason to fear that some who now stand fair, like goodly trees, may be shaken down, or blighted so as to bring no fruit to perfection. Our request is that the prayers of all God's people may be united with ours, that the deluded may be undeceived, and that those who feel weak and helpless in themselves may be enabled to hold out till the Lord shall graciously receive them to his eternal and glorious kingdom.

I will conclude this narrative by mentioning two things which satisfy us that this is the work of God.

1. There are evident marks of sovereignty in the choice of the subjects of the work. They themselves acknowledge this; because they know that nothing but grace could make them what they are. This is evident to others, because some are taken and others left. Who hath made such a difference, where reason could not find out the cause? This appears to be the "Lord's doing."

2. The subjects of the work seem to have taken a course entirely new. They seem to be fully established in the belief of the truth, and can without difficulty bow their reason to the most humiliating doctrines of the gospel. The total sinfulness of the natural heart, the necessity of Jesus Christ, and of such a salvation as his, the election of grace, and the necessity of a thorough change by the Spirit of God, are the doctrines to which they stedfastly adhere. So the affections which the gospel requires, seem to be in them. They appear to have an affectionate regard for the honor of God, and the salvation of their fellow men. Hence proceeds that practice which may be justly called Christian. They endeavor to avoid all sin of omission and of commission, and to discharge every duty which is incumbent on them in their several places and relations.

They also seem to renounce this world as their portion, and

set their affections supremely on the world to come.

It is worthy of special observation, that the animosity which was once so prevalent and disagreeable is now done away, so that peace and harmony abound. Those families also, who had never heard a prayer in their houses, but by some stranger, are now called upon regularly to worship God through Jesus Christ.

The subjects of the work generally manifest great tenderness and concern for the honor of religion, and the eternal peace of their fellow creatures. And while they feel daily more and more sensible of their own sins, unfaithfulness, and vileness in the sight of God, they at times rejoice in believing, with that "joy which is unspeakable and full of glory." How many will persevere is known only to Him, who is the sole "author and finisher of faith." In him must be all our dependence. "For of him and through him, and to him are all things, to whom be glory for ever."

ELISHA YALE.

Kingsborough, [Johnstown, N. Y.] 14th April, 1806.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE Rhode-Island Missionary Society, agreeably to their Constitution, transmit you for publication, if in your judgment suitable, an account of their proceedings for the present year.

AT the annual meeting of the Society, holden, Newport May 3, A. D. 1805;

The meeting was opened with prayer by the Moderator. After which the following *Votes* were passed:

Voted, That the Secretary be requested to write, in the name of the Society, to the Massachusetts Missionary Society and request their assistance to furnish a Missionary, to itinerate in those towns in this State, which are destitute of the preaching of the gospel, as the funds of this Society are inadequate to the necessities of the people, and the prospect of usefulness among them.

Voted, That the Committee be authorized to procure a number of pamphlets for distribution in this State; and that the description, number and price be referred to their judgment.

Voted, That the Rev. Otis Thomson of Rehoboth preach the sermon at the next annual meeting, (the sermon to be delivered on the evening of the day of Election,) and in case of his failure, that the Rev. Caleb J. Tenney perform that service.

Voted, That the officers for the ensuing year be as follows, viz.—

Rev. Wm. Patten, President. Rev. Caleb J. Tenney, Secretary. Mr. Jabez Denison, Treasurer.

Rev. Mase Shepard, William Patten, Caleb J. Tenney, Messrs. John Mein, Jabez Denison and John Bailey the committee to transact the business of the Society.

On Thursday evening a sermon was delivered before the Society by the Rev. Mase Shepard, from Psalm lxxii. 6.

Voted, unanimously, That the thanks of the Society be made to the Rev. Mase Shepard, for his excellent sermon delivered this evening.

The first vote was communicated to the Trustees of the Massachusetts Missionary Society. In consequence of which they appointed five ministers of the Trustees to itinerate, in this State, a month each. Last fall one performed his tour. Another is expected this spring, but from unknown causes the others have failed.

At the annual meeting, the ministers of this State agreed, that one of them would, yearly, and in his turn, itinerate three weeks in this state. Accordingly, the Rev. William Patten, the last season, performed this service. Several Missionaries have this year, been employed by us in different parts of the State; all of whom have been gratefully received and evidently serviceable. Mr. Thaddeus Osgood, a candidate for the ministry, performed the service of three weeks; the Rev. John Davenport, of four weeks, and the Rev. James Davis, an ordained evangelist, has already been employed five months. He has itinerated in Tiverton, Fall River, and Westport, and in each place, especially in the first, has been attended with great success. In this place, twenty, or more, have joined themselves unto the people of God. A *general* seriousness also prevails in the place. Those neighboring ministers, who have occasionally visited the people, have been not a little gratified by the evident appearances of God's power among them. The work has been free from irregularity—has been solemn and evidently genuine. Mr. Davis has also united his labor and influence with the Rev. Mase Shepard, of Little Compton, and among *his* people has been of great and acknowledged benefit. In this place, under their labors, often united, an unusually great, general and solemn revival has been prevailing since the first of last January. The towns, mentioned in this communication, lie contiguous in the South Eastern part of this State, and for six months past, have been remarkably blessed with the descent of the divine Spirit. Yet, when we lift up our eyes and look over the State, in general, we are constrained to say, Behold, the fields are white already to harvest. But, though the harvest be great, the laborers are few. We hope, therefore, that the friends of Zion will unite with us in praying the Lord of the harvest to send forth laborers into this, his harvest.

By order of the Rhode Island Missionary Society,

CALEB J. TENNEY, Sec'y.

Newport, April 15, 1806.

As a correspondent the writer would add, that at Tiverton, a young man, who, to the age of nineteen, had passed a very ignorant, stupid and vicious life was of late, greatly alarmed by the observation of a young, well instructed female, who said to him, "I fully believe, that infants are depraved and that, unless cleansed by the blood of Christ, they can never be saved." From this, said the young man to himself, "If *infants* need cleansing by the blood of Christ, *how much more do I*, who

have spent *nineteen* years in stupidity, profanity and awful impiety." His attention was solemnly arrested. His sins rose before him. He trembled and saw himself on the verge of endless perdition! When seen by the writer, he was asked, and answered the following questions; Do you believe God's law just and good in requiring *perfect* obedience? "I do" said he. And do you believe, you have, all your life, broken and trampled upon this law? "I do" he returned. Are the condemning sentence of this law and the wrath of God now upon you for *every* sin? "They are," was his answer. Are you now going to endless destruction. "I am," said he, "in the broad road to hell and *deserve* to lie down in eternal sorrow!" If so, it was asked, how do you expect to escape ruin? He returned, "I have no expectation of it! I see nothing, but hell must be my portion; and I believe, I am but one step from it?"—When asked, if he did not view Christ able and willing to save him, he replied, "I fully believe Christ both able and willing." Why then do you not apply to him for salvation?—"My wicked heart will not let me," said he, "my heart is opposed to Christ—and really chuses to perish rather than submit to him—and unless God, *by his power, make* me willing, I *must* perish—and that he will do this for such an awful sinner, is no way probable." Though he was past weeping, he added, I feel as though I should sink into the very earth, and as though I were *now sinking* down into hell under the load of my sins!—Such was the state of rational and deep conviction in which the writer saw and left the young man.—How different and unlike this to his former state, and to that of every stupid and secure sinner! How strong the bonds of every sinner's blindness, stupidity, self flattery, and sin! Verily, *they are stronger than the bars of a castle!* In their view, all is well, even when they stand, *in fact*, upon the very brink of the bottomless pit! The above mentioned young man, however, *soon* obtained relief of mind.—And now, as a Christian, he appears no less rational and agreeable than he lately did as an awakened sinner. Is any thing too hard for the Lord! By his spirit he can, in a moment, teach an ignorant, impenitent sinnner, more than they, who have remained stupid, have ever learnt under all the light and benefits of the gospel! This instance may serve in the room of many others who appear to have been brought, from an ignorant, secure and sinful state to that of the enlightened and humble disciple of Jesus Christ. The revival in Little Compton is great, and apparently genuine. And it is hoped and presumed the religious public will, in due time, receive an account of *this work of the Lord.*

From the Christian Observer.

Testimonies to the wretched Inanity of a Worldly Life.

LORD Chesterfield's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own

sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, but under the influence of as opposite feelings as could exist in a being of the same species.

The name of RICHARD BAXTER is, doubtless, known to all your serious readers. With natural powers of mind far superior to LORD CHESTERFIELD, he was not seduced by their splendor either to over-estimate or misapply them. His truly great soul bowed low before his Saviour, and therefore he was enabled to rise high above the world. From a safe and happy eminence (the true *sapientum templa serena*) he looked down on the ways of men and saw, at once, that "all was vanity and vexation of spirit." Like a pitying angel, therefore, he deplores and commiserates in others the delusions from which he himself was rescued. Lord Chesterfield laments the same delusions; but with the consciousness of being a victim to them, and without the least hope of any advantage from having discovered their wretched fallacy.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at foot-ball as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desireable prize: like, to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinences, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labor, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awaken them. Like a stage play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not and then depart, and are all disrobed and and unmasked; such is the life, of the most of this world who spend their days in a serious jesting, and in a busy doing nothing."—*The Reasons of the Christian Religion*, p. 244, 245.

Let us now hear the melancholy but wonderfully concurrent, evidence of Lord Chesterfield.

"I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the

coarse pullies und dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Donations to the Missionary Society of Connecticut.

May 7.	Ezekiel Williams, Esq. of Wethersfield,	200	00
9.	Female Association in Litchfield, - -	31	54
	Ladies' Society in Norwich, - - -	12	31
	Friend of Missions of Woodbury, - -	1	00
19.	A Stranger from Berlin, - - -	5	00
20.	A Friend of Missions of Cheshire, not to go to account of permanent fund. -	104	00
		$ 353	85

INDEX.

A.

Page.

ABRAHAM, typical, 155
Address of an instructor, 399
the Editors, on New Year's day, 241
to professors, 415
Ahasuerus, 438
Amusements, 318
Anecdote of Ann Swift, 279
an Italian bishop, 159
a robber, 119
Timothy Dodd, 160
Apostolic benediction, 21
Article Greek, 199
Asaph, 91, 401, 452
Asiaticus, 113, 149
Atonement, dissertation on the 161, 217, 248, 292

B.

Benediction, apostolic, 21
Berkshire Missionary Society, 226
Bible Society, 276, 319
Bishop, Italian, anecdote of, 159
Brookfield, revival of religion in, 65
Bull, Samuel, memoirs of, 388

C.

Character of Justin Martyr, 74
Charis, 339
Christ, divinity of, 308, 333, 376
Christian Observer, extracts from, 37, 56, 104, 108, 113, 147, 149, 274, 279, 318
Clergyman, letter from a 462
Commands of the Old Testament, 214
Conformity to the world, 137, 170
Conversion, narrative of a, 100, 477
of an infidel, 31
Courtesy, Christian, exemplified, 113, 149

D.

Death of Rev. Joseph Washburn, 321
Dialogues, 141, 145, 253, 374
Doctrine, sound, importance of, 121
Dodd, Timothy, anecdote of, 160
Donations to the Miss. Soc. of Con. 40, 80, 120, 160, 200, 240, 280, 320, 360, 400, 480
Dutton, Rev. Nathaniel, ordination of, 440

E.

East Indies, mission to, 75
Edinburgh Missionary Society, 240
Education, religious, 384
Egraphe, 356
Ejaculatory sonnet, 160
Eliot, Rev. John, life of, 322, 441
Explanation of scriptural types, 34, 71, 155, 272, 315, 350, 394
Extract, 36

F.

Faithfulness, ministerial, 104, 147
Funds of the Missionary Society of Berkshire, 230
Connecticut, 353

Hampshire, 182
Vermont, 435

G.

Glory of God, 166, 210
God, friendship of to sinners, 253
glory of, 166, 210
mercy of, 339
reconciliation to, 91
sovereignty of, 256
Good works, 369
Gospel, propagation of the, 396
Government, divine, thoughts on the, 401, 452
Grace and holiness connected, 56
Greek article, 199

H.

Hallock, Rev. Jeremiah, letter from, 425
Hampshire Missionary Society, 174
Heart, the source of infidelity, 96
Heaven, happiness of, 108
Holiness and grace connected, 56
Huntington, Rev. Lynde, memoirs of, 258, 295

I.

Jacob a type of Christ, 315
's ladder, typical, 350
Inability of sinners, 361
Inanity of a worldly life, 478
Indians, propagation of the gospel among the, 201, 322, 441
Infidel converted, 31
Infidelity, source of, 96
Instructor's address, 399
Introduction, 3
Joseph a type of Christ, 394
Isaac a type of Christ, 272
Israel, 41
Justification, 130
Justin Martyr, character of, 74

K.

Kingsborough, revival of religion in, 471
Knowledge, Christian, Society for propagating, 235, 268
religious, 46

L.

Labor, manual, 405
Lee, Mrs. Abigail, memoirs of, 344
Letter from a Clergyman, 462
to a female friend, 391
a son, 52
Letters, extracts from, 80, 351
from a father to a daughter, 196
Life of Rev. John Eliot, 322, 441
London Evan. Mag. extracts from, 158
Lord's supper, 26
Lyman, Rev. Elijah, letter from, 65

M.

Magazine, sales and profits of 39, 359
Man, primitive state of, 456
Martyrdom of Polycarp, 62
Melchisedec a type of Christ, 34
Memoirs of Mrs. Abigail Lee, 344
Mrs. C. Prentice, 185, 222
Rev. L. Huntington, 258, 295
Samuel Bull, 388
Mercy of God, 339
Ministerial faithfulness, 104, 147
Missionaries to New-England Indians, 201, 322, 441
Missionary Sermon, 5
Missionary Society of Berkshire 226
Connecticut, 281 320
donations to, 40, 80, 120, 160, 200, 240, 280, 320, 360, 400, 480,

funds of, 352
officers of, 200
Edinburgh, 240
Hampshire, 174
N. Hampshire, 233
Rhode-Island, 476
Vermont, 432
Missions to the East Indies, 75
Myris, 214

N.

Narrative of a conversion, 100
Missions, 281
New-England Indians, history of, 201, 322, 441
New-Hampshire Missionary Society, 233

O.

Ordination of Rev. Nathaniel Dutton, 440
Royal Phelps, 440
S. P. Robbins, 439
Ouranios, 108

P.

Parepidemos, 26, 121, 161, 217 248, 292
Passions, violent, sinfulness of, 274
Phelps, Rev. Royal, ordination of, 440
Philoteknon, 384
Plan of the Magazine, 3
Poetry, ejaculatory sonnet, 160
Polycarp, martyrdom of, 62
Prayer, duty of, 41
Prentice, Mrs. C. memoirs of, 185, 222
Primitive state of man, 456
Professors, address to, 415
Prudden's, Rev. Nehemiah, missionary sermon, 5

R.

Reconciliation to God, 91
Religious Intelligence, 75, 240, 276, 319, 351, 396
knowledge, 46
Monitor, extracts from 158, 235, 268
Repentance, reasonableness of immediate, 412
Revival of religion in Brookfield, 65
Kingsborough, 471
WestSimsbury, 425
Resurrection, dialogue on the, 141
Rhode Island Missionary Society, 476
Robber disarmed by charity, 119
Robbins, Rev. S. P. ordination of, 439
Thomas, letter from, 80
Ruricola, 46

S.

Sacrament of the Lord's Supper, 26
Scripture texts illustrated, *viz.*
Proverbs xvii. 16, 17
xxii. 6, 384
Matthew xxi. 44, 374
xxviii. 20, 299
John v. 28, 29, 369
xii. 25, 49
Acts iii. 21, 82
xxvi. 18, 5
1 Corinth. i. 26—29, 283
vi. 20, 158
x. 31, 166, 210
xi. 27—32, 26
xv. 26, 84
2 Corinth. xii. 16, 145
xiii. 14, 21
Hebrews vi. 4—6, 11
Revelation xxi. 1—7, 89
Simsbury (West) revival of religion in, 425
Sinners, inability of, 361
Smith, Rev. Ethan, letter from, 233
Sovereignty of God, 256
Souls, separate, state of, 447
Spirit, holy, divinity of the, 419, 465
Swift, Ann, anecdote of, 279

T.

Testament, old, on the commands of the, 214
Theophilus, history of, 113, 149
Trinity, doctrine of the, 308, 333 376, 419, 465
Trophimus, 11, 233
Tupikos, 438
Types, scriptural, explanation of, 34, 71, 155, 272, 315, 350 394

V.

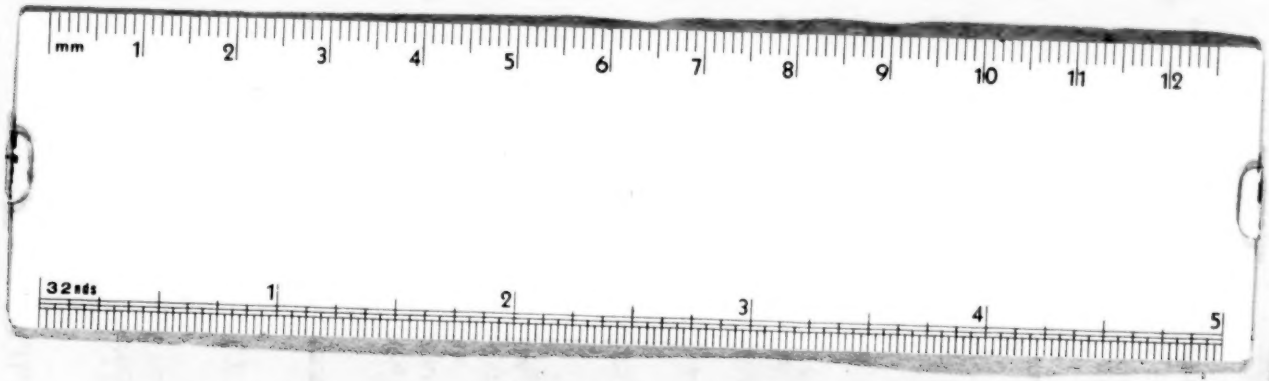
Vermont Missionary Society, 432

W.

Washburn, Rev. Joseph, death of, 321
World, conformity to the, 137 170
Worldly life, inanity of, 478

Y.

Yale, Rev. Elisha, letter from, 471
Year's, new, gift, 241


mm
1
2
3
4
5
6
7
8
9
10
11
12
32nds
1
2
3
4
5

THE

Connecticut Evangelical Magazine.

J. Brace

VOLUME VII.

CONSISTING OF TWELVE NUMBERS,
TO BE PUBLISHED MONTHLY.

FROM JULY 1806, TO JUNE 1807.

THE PROFITS ARISING FROM THE SALE OF THIS MAGAZINE ARE DEVOTED TO FORM A PERMANENT FUND, THE ANNUAL INTEREST OF WHICH IS TO BE APPROPRIATED, BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, TO THE SUPPORT OF MISSIONS IN THE NEW AMERICAN SETTLEMENTS, AND AMONG THE HEATHEN.

THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

—VIZ—

REVEREND MESSIEURS

NATHAN WILLIAMS, D. D.
JOHN SMALLEY, D. D.
JEREMIAH DAY, A. M.
BENJAMIN TRUMBULL, D. D.
LEVI HART, D. D.
SAMUEL J. MILLS, A. M.
ISAAC LEWIS, D. D.
ELIJAH PARSONS, A. M.
TIMOTHY DWIGHT, D. D.
DAVID ELY, A. M.
NATHAN STRONG, D. D.
NATHAN PERKINS, D. D.
MOSES C. WELCH, A. M.
ZEBULON ELY, A. M.
ABEL FLINT, A. M.

PUBLISHED ACCORDING TO ACT OF CONGRESS.

HARTFORD:
PRINTED BY LINCOLN AND GLEASON,
FOR THE EDITORS.

Me10
C762
v.7

INTRODUCTION.

ACCORDING *to the original plan of this Magazine, it is to contain,*

Essays on the doctrines of Christianity, and on religious, experimental and moral subjects :—Occasional remarks on the fulfilment of scripture prophecies in the present day, and expositions of difficult and doubtful passages of scripture :—Religious intelligence concerning the state of Christ's kingdom, throughout the Christian world, and sketches of the original ecclesiastical concerns of this country : Information respecting Missions to the new settlements in the United States and among heathen nations :—Narratives of revivals of religion in particular places, together with the distinguishing marks of true and false religion :—Accounts of remarkable dispensations of divine Providence :—Biographical sketches of persons eminent for piety :—Original hymns on evangelical subjects :—Together with whatever else, on the subject of religion and morals, may contribute to the advancement of genuine piety and pure morality.

This work will consist of original pieces, and of extracts from the best European and American publications. As the Magazine is designed for the promotion of vital Christianity, and of a knowledge of the great and essential truths of the gospel, Essays which are merely controversial or deeply metaphysical, it will be seen, come not within the object of this publication ; nevertheless, should any such be sent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Christians, who believe in the peculiar principles of Christianity ; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.